1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

841 do keep up their ordinary occupation in part during this time. They dig roots for instance, but others must care for the products further, else the women will never find any more.

881 There is no comparable rite for boys at puberty. Nevertheless the time when a boy's voice deepens is recognized as propitious for seeking [787] power. He is sent into the mountains for perhaps five days, to wander at night, running continually, piling up rocks, swimming in the mountain pools and eddies of the rivers, fasting the while until a song comes [866] to him in a dream. He must use a head-scratcher. Preadolescent boys are tossed into the river or whipped while they sleep. If the boy whimpers he will be a weakling; he is expected to jump up and shout. I have cited above the case of Lɛlé'ks who was so treated at puberty, it seems, and thus lost his transvestite habits.

866 When I [Pat Kane] was a little boy of seven or ten, my father sometimes 159 threw me into the river while I slept. I did not ask why. Finally he told me, "I do not want to kill you. I do it so that when you are grown you will not easily get sick, so that if you are shot you will recover quickly." I always bathed in the river as a boy and you see that I have never even had rheumatism until recently.

DEATH AND MOURNING

764 Klamath funereal observances are personal, non-ceremonial, and somewhat unique in that they provide occasions for the seeking of [765] power. There are no mourning anniversaries.

Cremation is the universal practice, even for suicides, the new- [727] born, and the stillborn. Only the bodies of secretly aborted infants are buried in the bush. The body of a man killed in war is brought home for cremation.[98]

Some Klamath men were trapping in the mountains west of Crater lake about eighty years ago when they were met by some Upland Takelma who killed four or five. One boy alone escaped and made his way back to Klamath marsh at night. The Takelma took scalps, hands, and feet of the dead, and held a dance. Many Klamath went to fetch the bodies, which they brought to Klamath marsh for incineration.

Near each group of settlements is a spot where all cremations take place. It is somewhat apart from the settlements but not isolated.

Three of these serve the Klamath marsh people; on the eastern side of the marsh near the towns k'Etaiwas (2, see maps, figs. 1–3), gûpgûa'ksi (3), and t'wal (4). For others of this division of the tribe, there is one on Sprague

[98] Cremation was given up forty or more years ago ("in about 1868," Gatschet, 1:86). The first burial was that of a Molala man, married to a Klamath woman, who was killed by a Klamath. [177] [178]

7:Gatschet E-4,5 (1872) 1890 NR10 Klamath NR10

*539 533 Lû'baks, klépki kiúksam shuí'sh, tsé-usam skû'tatk, tsé-usam tsúyätk,
white chalk. red paint are doctors' songs, tshé-ush-dressed, tshé-ush-head-covered.
tsé-usam lä'sh, witkakísham lä's.
tshé-ush-feather, hawk's feather.

Kaí'sitsutsnéas kiúksam shuísh, kaí'hiáwash, lû'luks-skû'tchaltk, 8
snow-flake witchcraft is a doctor's song, hair-tying, in fire-robed,
skû'ksam hä'kskish, hä'näsish.
spirit's walking-staff, conjurer's arrow.

NOTES.

[124] All these subjects of tamánuash songs were obtained pell-mell and jotted down in a confusion. A clear insight into the quality of the songs known to this Indian could be attained only by classifying them into categories, as those of natural agencies, *539 the winds, rocks, genera of animals, plants, tools and articles of native dress. Morgan 533 had heard all these songs sung in former years, but when I met him he could remember 192 the texts of those 71 songs only, which are to be found from page 164 to page 171. Many songs of this subject list are sung by the Modoc conjurers also.

Certain names of uncommon species of animals could not be rendered in English for want of information; to others the Dictionary will afford the best clue.

[193] [866] 178; 4. káwam or kâwam is a possessive case, requiring as its complement ámpû or kóke, kokeága. To bathe in eel-springs is deemed to be of great influence on character and personal courage, for the constant peril of being bitten by crabs, snakes and other reptiles must necessarily make the bathers scornful against sudden pains.

178; 6. tsû'ɣatɣant, or in its full form: tsûɣatɣántko, has to be connected attributively with the foregoing word: tsákiag tsû'ɣatɣantko "a restless boy, a little boy unable to keep quiet on his seat."

[193] 180; 1. tsaskáya wéash, kólta wéas show the apocopated form of the possessive before a vocalic sound. This is another example of the rule that Klamath seeks rather than avoids *hiatus*. Cf stsá-usa-wálks 168; 45; 180; 23, and *Note* to 168; 41.

180; 5. spû'm; said to be the female of the fat shkä'-bird. There exist conjurers' songs about both, which I have given in this volume, page 167; 36. 168; 44.

180; 10. póp-tchíkash seems to mean the "drinking *or* sipping bird" (cf. pópo-i).

180; 17. Lä-a-ámbotkish, "the one which refuses to drink" seems to be a newt, Amblystoma, according to the description given of it by the Indians.

180; 17. kóš. The toad or bull-frog tamánuash song is reputed to be the most efficient of all these incantations.

180; 18. Ámpuam lák is a film-like organism moving rapidly in spirals or meanders through the water, and supposed by rustics to originate from the long hair of horses. The primary signification of ámbutka, to be thirsty, is "to return to the water", and the distributive form a-ámbutka here indicates repetition.

180; 19. The list *of plants* is very small when compared to that of the animals, and embodies economical plants only.

180; 22. wásh means *place of residence* in general; but since all the objects in this category refer to the sweat-house, it may be referred to a removal of earth in the floor of this structure; lúloks is the fire burning in the centre of it.

181; 1. tsé-usam skû'tatk: "dressed with feathers of the yellow hammer or red shafted flicker."